M 1604
Restricted
Firefly House, 1st tape, first series (7 tapes)
Tuesday, June 17, 1969

Mr. Nyland: Well this is - we have many first times now, huh? We started the first time with coffee, ah, in the afternoon, to talk a little bit, and questions. And this is the first time of this group in Firefly House.

It has been very difficult to know who to ask. And sometimes when they ask and then I have to say no, they kind of indicated they would like to know why. And to give the reasoning that is really underlying a variety of different aspects of it is quite difficult, to put it in such words that a person will understand it in the way I mean it. And I think many times it was not understood. And I can blame, of course, that those who do come in great consternation—some even come and are mad and raving, "Why this and that?"—for me can be an indication of what they think of Work, or even what they consider Group I to be. And I've said it is not a Group I. I stop Group I in New York, and this is a group of a special kind. Then of course they become more curious why they shouldn't be invited, and why I have the 'effrontery,' almost, of telling them that they could not come. It puts me a little bit in a difficult position, because I'm also certain that among those who are here now, perhaps some, in the eyes of the others who are not coming, should not be here. And they have no judgment, so it is just a matter of perhaps satisfaction of curiosity.

If it is a question of Work, I've said many times that there is more than enough opportunity for anyone who wants to find out about Work and also to be stimulated by the ... by whatever meetings we have. We have Wednesday; and we have Friday; we have now Saturday lunch-talk, coffee; Sunday lunch-talk and coffee-talk. It seems to me that there is such opportunity, together with the different tapes that practically everybody can borrow, that it really must be ascribed to something as if they feel that they would miss something, without considering if they're entitled to miss it—that is, if they're entitled even to hear it. And I think they would perhaps think twice if I tell you all why this group really exists, or at least that we make an attempt.

I consider it a special kind of a group, and I try to judge people by their interest in Work, and also their willingness to do something. And then, after they have tried in daily life, that they then are willing to talk about it, and to talk about it very simply, intelligently. If there are any questions that they can be straightened out by all of us without I having to do the talking, and that it should be much more of a seminar in the sense that it is like research where different people contribute certain facts of their own life. And that perhaps out of that gradually, certain material will come which can be applicable for all of us and which then becomes, I've used the word several times, 'axiomatic'—that is, about which there is no further question among ourselves. And that includes, of course, that what we use for formulation of Work and, as it were, it will give the possibility that we will be able to talk the same language whenever it happens to be towards other people who would like to know about Work. And it is for that reason that I felt that since the experiment with Groups II have not been entirely successful, that we had to stop them, simply because there was not enough 'coherence' or 'identity,' as it were, for all of them; that I felt there were too many different kinds of explanations which were bordering on personal interpretations; that it was not right to continue with that, and

that perhaps it would have been better if in the beginning we'd have had, had a group of this kind first.

But whatever it is, that we put the cart before the horse, here we are at the present time, and I would like to tell you what I believe is the caliber. Because I assume that all of us now come here with a wish to go a little further. And my suggestion for that is that the week that follows—and already I'm sure that the fact we were going to have this kind of a meeting has already encouraged you to be a little bit more alert and perhaps even more objective about a variety of things that may have happened in the last week for yourself, and in your life—that each week from now on should be colored by definite attempts that we have to make and that it is your duty to talk about it. As I say, in order to 'gather data' and to have certain things that are psychologically correct and also remain within the framework of the way we understand this process of Objectivity, that we have to straighten out the different things which you, for yourself, are not clear about. And that really everybody should be encouraged to talk and to say certain things: what they actually feel or what they know, and what they believe in at the present time and to whatever extent they feel that they are committed.

Because it's not just a general meeting. It is something where there is an exchange necessary in order to build something much more permanent. And I hope that that will then be the result, that when we can agree on "this is Work," and "this is my experience," and "this I have verified in my life," that then we will be much stronger later on, and of course having in mind that such a meeting and such a group can be sustained even after I leave.

I will try to give it all that I can from whatever standpoint may be necessary; and I want to be absolutely sincere about this. I want to be absolutely clear, also, that that what I believe is the truth, that I will dare to say it. And that also when there may be, certain

times, things that I feel are right or correct, or in relation to other different kind of esoteric knowledge that there may be a similarity or perhaps even a connection between them that perhaps you can say is not entirely 'Gurdjieffian' but at the same time it might belong—if we all can agree from our standpoint that it seems a logical assumption. I say I want to be very honest about that, so that there is no 'maybe' about anything of that kind.

So, that in the first place is the attitude that I wish and I would like to require. The second is this: it is the beginning of something that I've always called 'Intentional Suffering.' That is, that what is needed is the creation for oneself of certain conditions by life where you definitely will go against the grain. The problem of going against the grain was brought up I think last Sunday and I then answered it, that it would be a long time before people actually had to consider that. Because there is more than enough waste of energy regarding Work, and much more possibility of applying it without even having to go against the grain. And I advised even that it is far better to go with the grain, provided you could Wake Up at such a time; and I mentioned habits which were, and can be, extremely useful.

But this is now a little different, because all of us have gone on in Work for some time. And I don't like to keep on repeating always and at meetings all the time say the same thing, and perhaps having in mind the different people who come there and may be new, or sometimes ask a little foolish question which has to do with ordinary ABC about which they are not clear as yet. I think we are clear. I think we have Worked. I think we have a certain amount of knowledge, a certain amount of application, and a little more knowledge about what it is, at times, to be Objective. And that therefore when we look at our own, our own life as it is, and you now consider this question, "How can I create certain conditions against the grain? Where is it that I want to go?" It is an extension of an Experimental period.

'Experimental' still belongs to the framework of oneself; it is simply the utilization of different manifestations for the sake of Work. And there is nothing strange about it, because it still belongs to us as a personality. When we go over into that 'Fa' stage in order to make Work and the existence of 'I' or the presence of a higher force within oneself or the development of one's inner life, if we wish to make that permanent so that it can be called on at any time when it is needed and that almost all you have to do is to 'flick a switch' and there is God. And I say this without any, any idea of insubordination; because, after all, what is inner life for? If it cannot give that, and it cannot give that kind of a foundation which gradually should be built within oneself, then it is of no value.

If I have to look up a thing in a book first, before I know it, it is not my knowledge. And I don't want to have constantly the repetition of an encyclopedia when we have a meeting. There are certain things which are for us, when we have Worked, already axiomatic. And we also know that certain conditions in our own life are very conducive and some are not. And when I say we have to create certain conditions for the sake of Work in order to 'Labor Consciously,' that then we must know where our own difficulties are. And it is that kind of a responsibility that I would like to place on you. And you see now why I cannot ask everybody to do that; because in the first place, they may not know what I'm talking about; in the second place, they may not be willing.

And also I would say this: that if this kind of responsibility which I now ask of you—and the group is already fairly large and the difficulty in a large group is that one is not so easily willing to talk about certain forms of one's private life or the admission of failure or a description of one's tendencies which of course become known to oneself but sometimes one still hopes that the rest of the world hasn't noticed it as yet and where it is necessary to remain constantly honest and not just once or twice—that then this is a very difficult problem. And at any one time that you feel it is too much for you and you think

that you really don't belong, then I hope that your Conscience is sufficiently developed not to come. Because if you keep on coming, like has happened in Group I simply because a certain momentum and because of some satisfaction that they now have reached the 'highest rung' of the ladder so that now they are so-called 'in,' that does not apply here.

What applies here is only sincerity in Work for yourself, and to the extent that you want to develop in your own life your own Conscience. And that Conscience has nothing to do any more with vanity. And it is not the question, any longer, of parading in front of someone else and telling them, "I belong to Group I and you only belong to Group II."

We're faced with the problem of developing something that is not only very important, but from our standpoint, now, is essential. And although I know that one goes up and down and every once in a while the wish is very strong and at certain times there is an honest disagreement, that what remains is exactly that what is needed; that is, regardless of the difficulties in which we are, regardless of all the attempts we make and sometimes not make, that we have this shameful feeling when we don't Work when we know we should have. It does not mean—and again I say this, and I say it so many times—that the results have to show, because many times they don't show at all. And we have no eyes as yet to be able to see what are Objective results. There are indications of a loosening up within one's personality, and perhaps at times more of a desire to say or to do certain things or to feel in the right way. And this time this kind of a feeling in the right way is the emotional involvement in the problems of wanting to grow further and to evolve. And the accent is constantly now on the wish for evolving, for adding, for growing out, to let life as it is now—for whatever it is worth and whatever the acceptance may be of this life. And to realize that that what, when we say, to 'accept' oneself, it is not the acceptance with your ordinary mind. It is an acceptance of something that is

completely separate and functions completely differently from your ordinary mind. But that what leads you to it of course is the considerations which you already have in knowing what you are or think you are, or at least, when you're not a fool, that at times you don't want to fool yourself at all. And you know the whole difficulty is always that when it is on a personal subjective basis, that you may not be entirely sure that that is the truth, because you're clever in trying to explain it away.

Regarding these kind of things, when one wants to become active in a real Conscious way and that what is then an Intentional Suffering, that what is the suffering is to go against the grain, in wishing to maintain a condition which is painful. And it is not physically painful. It is something in which your mind is intentionally thrown off, where it is not able to cope with the conditions you may have created because of course they are new and you don't know how to handle them and you don't know at all how to look for a certain result. But you have done it in order to find out, and it has to become much more adventurous and you have to have Work on your sleeve, as it were. It should be something that you go - get up with, that you think about during the day thousand times. And that at certain times you want to deepen this particular attempt of actually, as if it could be possible that at such a moment you could be in contact with something out of this world.

And this is what has to be established if we ever want to grow. Because if you don't, and it is just a little bit more of lip service and coming to a meeting and listening and for me to talk all kind of nonsense, I don't want to do that, not any longer. I want to make sure that now something has been planted and that you can tend to that growing of that what is within your own, and the beginning of your Soul.

Because that is what you have to plant: your Soul. And the conditions in which you plant it is linked up of course with the physical body, but it is sustained by means of the

Kesdjanian body—and the picture, as you remember, of the scaffold and the building of another room on top of that what is physical body. That is really what is needed now. And you will not get to any, any particular point until you also—and this again is in the diagram—are willing to leave the 'Si-Do' of your emotional state and actually wish to Work for the permanency of something that is definitely intellectual and is so clear and so logical that it will always stay with you.

We will still have, in a large group, differences of expression, differences of behavior forms, personality. We will also have, in a large group, more possibility of being a little critical or perhaps even idiotic in relation to each other. There is always vanity, and it takes a long time before it is killed. And before one actually could become free, or that all the different idiosyncrasies and the nonsense that you still entertain—and there is no doubt you do—the conditions under which you live will remind you all the time, and the way you are made and formed and educated, all of that will prevent you from creating those conditions that I talk about. It is very difficult, in the first place to find the right way of how to go against the grain, in the second place you may overshoot the mark and then it is useless to continue because you force it then whereas, in order to be suffering, you have to be open for whatever might come.

Whatever it is now that you want to create for yourself, it is your own Conscience that must tell you. I cannot give tasks of that kind. That is where one starts to walk on one's own feet. You can relate it and you can talk about it. And then it is not a question again, when one hears it, that someone else has to add something to it or explain it for you. Statements in this group stand on their own feet, and they are not to be said in order to have any form of criticism from anyone else. You just say what you think is the truth, and if that is the truth for you, no one in this group - and I, even, I won't question it.

Where does it have to come from in order to have that kind of characteristic? For

the time being it must be your heart. Because your intellect is not capable as yet. The intellect could function that way if the Soul was developed, and it is exactly for the wish to develop the intellect in such a way that it becomes paramount as a Conscious state in which there is only light and no shadow, that we try to do this. And the help will have to come from your emotional body.

It's not necessary that that emotional body is as yet entirely free from the physical; that will also take a terribly long time, and learning the language of body Kesdjan is almost impossible. But on the way—that is, the development of that what is needed for Kesdjan and we simply say 'Sol-La-Si' is the parallel line to the 'Do-Re-Mi' for the Soul body—when we go over into 'Fa' we are constantly at the state of 'Si-Do' of Kesdjan. And it is that attempt that constantly has to be made in that state where one honestly wants to send the energy over to the intellectual part. As it were, a reverse process. Because in the beginning when one starts to Work, one starts more or less intellectually in certain concepts. And then whatever takes place in the head, and if this faculty starts to develop and starts to spread out and then starts to activate certain glands which are now reduced, or perhaps not even fully enough developed, that there is something then, I've said it once, that is produced like a chemical, which chemical then will flow over towards the regions of the chest through the neck, and makes in that, in the chest, the possibility of the changeover from solar plexus to one's heart. That is the one process that takes place, and the formation, because of this chemical change, which is physiologically verifiable, it will then create for the heart the Hanbledzoin. And that what then starts to function in the Kesdjanian body will then in turn affect that what is needed for the feeding of the intellectual body. And then in that kind of a development the intellectual body will start to be formed, because this time the emotional one was ahead of it.

That's the explanation of why Conscious Labor and Intentional Suffering belongs to

the point in which one is willing to give. Because that what is Kesdjanian as a form of life is really that one is willing to part with that what, at that time, is the highest for oneself; and it has nothing to do any more with sex, which is the highest for the physical body. The emotional state of a man in the wish for devotion, of that what he feels that he has to give to God and where, when the accent of his life is not any longer placed on that what he is, even on Earth, good as he may be. That there is something else, I've said the other day, "might take his breath away." It's exactly that taking of the breath away which belongs to the Kesdjanian body; because the Kesdjanian body was started at the 'Do', when there was that kind of a shock for the physical body in the form of air. So, how it is connected is simply that the quantity of emotional energy which accumulates in the life of a man when he wishes to find out what is what about the rest of the universe and that at times he is in awe about that what he believes in and sees—or more or less hopes that some day he will actually understand—forms in him a certain desire to wish to continue to establish that what will give him light—I say now, "forever and ever," because that's the problem of permanency.

I want to explain it, on what basis this kind of Work has to rest. Because if you try to introduce again that what is your ordinary formulations—that is, what takes place in the front of your head—it will be just nothing else but a little titillation and an exchange of some ideas and perhaps, even, an explanation logically of some form of theory. We are through with that now. You can continue for your own. In this group it is definitely the relation towards God. That predominates. And therefore it is your Conscience that has to tell you, because it is by means of your Kesdjanian body that God is reached, until the Soul is sufficiently developed so that there then is another way towards Him.

So, I don't want to say too much, and perhaps you have no questions or statements to make at the present because maybe this is new for you. Maybe you have never thought

of it that way. Maybe you have never realized that there is such definite progress or a progression in Work. That Work cannot continue in the same way, because it will start to turn around and return to its origin.

The picture of man, as you know, is three little layers -stages—intellectual, emotional, and physical—which is, you might say, divided by a line in between. And that what is the first - the front half and the back part of a man—you remember that little diagram—those two sides, the three on the left side and the three on the right side, of course are connected horizontally. But they're also connected on the top by means of a little hinge. So that that what is on the right side can be put on top of the other three. The picture of man is, at the present time that he circulates around—in the 'Do-Re-Mi' and the 'Fa' is the bridge up on top and the 'Sol-La-Si'—and that's all there is to it.

But when he starts to develop in his 'Do-Re-Mi' of Kesdjan, that part of the body starts to straighten out, and it starts to be lifted and then is turning around the hinge, up on top of the intellect; that is really where it takes place. On the left side is formulatory; on the right side of that is pondering. And it is that pondering that will enable a man gradually to become cognizant of the value of that what he experiences. From this pondering—that is, that what is weighing and deciding what is right and what is wrong for one's development—the emotional body, that is that what is the 'La' of that particular little octave this time going down and which will be erected as one Works, that is the higher emotional center.

It starts with us, in ordinary life, with an indication in the intellect of what is needed for Work, and the description of the method. Then will emotional body be developed. A little later, then, intellect, and then simultaneous; and the end of that will be the expression of the two: Consciousness and Conscience in the form of a Will of Man in which then we call it 'creation.' One simply uses, then, at that level, the energy which

otherwise will go to procreation this time for the formation of his Soul body.

In that process the right side of Man is lifted up and then comes on top of that what is 'Mi,' and the 'Fa' is not there any longer after it has been overbridged and then Man is whole, as two triads, then consisting of six, and the six are two times three and each triad becomes one. And then Man as one—and one on top—becomes, from two, one instead of from three, one. That what remains the pivotal point is the hinge. And that is where the third form as neutralizing force comes, which then helps this one part to stand on top of the other and make a continuous line, which then points towards God.

When one sees this, when you realize now what we're talking about, it's the creation of that part of Man to become full-grown, so that he can stand up straight. And that each time that you now think of Work, I wished you would take on that posture. Before you Work. So that there is already, in your physical expression a very definite indication: where is the direction you wish to go? This belongs to the pondering. It belongs to the valuation of you as a man, as you are in life, and as now in life you learn to understand the meaning of it. And that then, when standing straight and your head is lifted up towards Heaven, that then also—and this if you can at certain times during the day—you stretch out with your arms. If you are very intense emotionally in that wish, if then your body can actually extend almost as if you will stand on your toes, and you want to reach for something that at the present time is too high because your feet remain on the ground, that at least there is in this posture an indication of the direction in which further development must take place. I've said once before that in that kind of a position a man is like an antenna through which, then, God will help him, and through which God, if you can spread out your fingers at that time, you will receive certain forms of food which belong to a higher level.

I think it is necessary, that for this kind of Work one knows how to pray. It is

necessary to be able to yield at times. It is necessary to understand one's nothingness. It is necessary to understand what is meant by losing your life in order to find real life. It is that what belongs to Earth that you want to get rid of, but get rid of in such a sense that it is extracted. So that that what is life in this form on Earth becomes distilled, and that the essential parts remain for Kesdjan and the Essential Essence can be used for Soul.

The process for quintessence belongs - three of them, three times distilled, belongs to the Earth and our solar system. The other two belong to the cosmic scale. Exactly the same as the five rules of Objective Morality: the three first ones belong to our solar system, the other two belong to the universe.

We will not really meet God until we die. It is very important to realize that, because God will not come. He will be seen. You will be aware of Him. He will affect you. But He will not come, as yet, across the bridge of your own development. Because not even your Soul will be able to meet God the way it is. The Soul in the 'Sol-La-Si' of that development still has to free itself from the solar system in which it was formed. And that is that process of fusion, for which the 'Sol-La-Si' is the preparation. And for the preparation of that 'Sol-La-Si', it is necessary to go through a period of willingly submitting to the difficulties of life as created by oneself.

You see, the accent becomes now entirely different, because it's not how to cope with life as it is. It is now how to cope with life as you make it. One has to revise one's relationships. All of them are based on ordinary life, mechanical many times, and sometimes making the best of it with a little bit of Objectivity. This time it's the creation of something that makes you suffer, in a relationship intentionally wishing something to exist, that if it can exist will make you free. And it will not take place naturally. It can not take place in accordance with the ordinary laws. It never will happen unless there is something in you that cries for the possibility of the introduction of that kind of creation.

And what belongs to the creation ability of a man, is first to put himself in conditions that are strange to him. Strange because he doesn't know what to do with it and he doesn't even know how to describe it, but he knows it has to be different from his usual way which still has too much of mechanicality in it. The freedom from mechanicality will start with that what you wish in the desire to create difficulties of your own for yourself in order to remain Awake.

You see the big task it is, now. Because it does require such attention on your part. It does require a great deal of seriousness during the day. But it is not hopeless at all, because that is the door. The reason why you still are a little bit this and a little bit that and sometimes you feel hopeless, is because you don't dare to open that door. You don't dare to live the way it ought to be lived. You don't dare to create certain conditions that you are already afraid of. You have no courage. And that is why you will be floundering, and all the time will be subject to certain things that take away or somehow or other knock it out of your hands. Because you remain mechanical in that sense, and that is why it is so hopeless sometimes, after some time that you're ready to give up because you don't know what to do anymore.

You know what to do, now. There's no doubt if you want to make anything permanent, you've got to Work for it. Because that what is permanent has to be free from the destruction of this Earth. And that you have to know, to find out what is there that is indelible in me. And then you find out what it is. That is your life. That is your Magnetic Center. That's the meaning of Magnetic Center. At 'Fa' of the Soul body, Magnetic Center starts to assert itself. It is really there. The beginning and the preparation of Magnetic Center was simply to help Kesdjan to become a good scaffold which will be broken off again afterwards. Because Kesdjan will not live forever. But in a Soul we have a hope that that actually could become permanent.

And it is really that question. If you believe that life is eternal, if you actually can accept it not only with your head but through your bones. If you know that the life that you lead now is only a form of life, and that you are entitled, as your birthright, to the knowledge that life is eternal, then you will understand why you should create suffering for yourself. Because with that you can meet your death. You cannot meet it with hopelessness. You cannot meet it by being subject to going up and down, because maybe at the time that you're way down, at such a moment you might die.

Your karma has to be understood in that way. And that is the only way you will start eating it, by the creation of conditions which are a result, partly, of the way you are as your karma might indicate, and that at that time you add to it that what belongs to God in the wish to create the condition for suffering. This undoes your karma. And in that, when you cross that 'Fa' of intellect, then you lose your karma of Earth, so that you don't have to repeat it.

I hope you think about this. I hope you listen every once in a while to a tape to remember. Because when we talk or when I talk, I talk quite condensedly, and I talk also with many things that have ramifications which you will not immediately grasp. And I wished that you would sit and listen and ponder, like you read a book that is worthwhile, so that you actually start to understand a little bit what, let's say, Kierkegaard means when he talks about, 'in fear and trembling.' You have to read those sentences four, five times over again before you find the gist. How often do we have to read the Bible before you really start to know a little bit about it? Many times with tapes like this it is the same thing. You hear it, you forget it. Tomorrow you won't know—just about one quart ... twenty-five percent at most. After a week, ten percent. And that is the case with your ordinary memory and it cannot be helped because even the memory is not permanent; it loses and it fades. And I hope by God that you will Work. That you will take certain

things as statements and write them up in your notebook so that you won't forget them; and then you can refer to them; and that they start to have a meaning in your life so that we're not talking nonsense. And that you come here with that idea that you want to add to your life, to evolve, to get free from all the junk that still hangs somewhere and that we have to attend to every once in awhile because it looks so nice.

Once and for all, let your pondering ability work. Find out what to do with your time. Find out and give your mind a little bit of a stirring up when it is necessary, or a little bit slowing down when it goes like a race horse. There is a certain way by which you can use your mind: not too fast and not too slow, but constant. There should be, in one's mind, the permanency of that kind of activity. There should be that kind of a movement, which does not fail and is not subject to the law of gravity. When we talk about infinity, it is that. When you talk about the correctness of the movement of the Earth around the Sun, that the velocity does not change, we talk about the same concepts. But everything on Earth is subject to it going up and down; increasing, decreasing; sometimes nothing, sometimes everything; sometimes way on top of the sinus curve and sometimes way below. And that should be straightened out. That should become, for oneself, the cry when you get up in the morning. That you should hear, as a fundamental note struck early in the morning, during the whole day, in which that 'Do' with all the overtones helps you during that day to pick out, every time during a day, one of the overtones which apply to the situation in which you find yourself. That is how you exhaust the note. And it is only necessary to strike it once, but you strike it as a gong—you remember how sometimes in the temples of India they strike a gong, or Japan, that vibrates through the whole temple and it almost makes people jump up from their seat; or when they are praying it makes them bend down with their head deeper and deeper towards the ground on which they happen to kneel.

Side 2 How can it be if we actually wish? I'm not - I have no doubt that it can be. I do not know if it can be with a large group. I do not know if you are willing to take over. I do not know if you want to create for yourself a work of art where you start where I leave off. That you continue on the different symbols and the meaning they have for you in your life, and that you start to interpret them in your life, for your truthfulness—and not to take a little cliché that I happen to mention, or something that perhaps comes from my experience. Don't take my experience. You build your life of your own experience, as much as you can and as truthfully as you can.

And now you have a week ahead of you and you happen to think now about next week, Tuesday. And next week, Tuesday, I will not talk very much. I wished you all would talk in between each other, answering or saying, or be reminded, but never in the form of criticizing and never in the form of wishing to put your little vanity in the foreground and think that you can say it better. Nobody can say it better, than only you for yourself in relation to your own Conscience. That is the way you know your own truth. And nobody knows it; no one on Earth knows it. It's only when one gets away from Earth—planetary level already a little mixture, solar level there is a chance in which all the gods belong to all of us and which are very definitely personified with all of us, all having a little semblance, where they meet is at a level where our solar system ends and then all of them are mixed and fused and become the one entity which is the All-God, everywhere and always; not only in our little solar system.

Such aim you must have. If your aim is not high enough you will lose the little aims on Earth, and you will get stranded and death will overtake you before you know it. And you will not be able to live your life the way you want to live it and it want - and it ought to be lived. Because, of that time, of course it is essential, that what you must know now and don't wait. I would almost say, "don't wait until you are as old as I am." I'm telling

you. And at the same time, of course, I started fairly early; but at the same time, even that, one doesn't seem to have time enough.

So, I would like to leave it like that for tonight. No questions because you don't know, and you wouldn't have known what kind of questions. Now you know. Now you know what I think is right. It doesn't matter if you agree with me. But bring your own. You can agree with yourself, and when that is the truth, it can stand in this kind of group. And I hope that you will suffer a hell of a lot, and that you actually will have the desire to Work Consciously on yourself.

You travel a little bit in order to get here, I hope it is worthwhile. I hope that your forgetfulness will not go—that is, the means by which you forget—will not go through the curve, a sinus curve. I hope it will be permanent-forgetful or permanent knowledge. I hope it will be, when you get up tomorrow morning, that you will remember what I said about the posture: it is the way one looks through a window and sometimes you look at the Sun. If one becomes a Sun worshiper, if one actually in the presence of that is destroyed because the Sun has that power. It's interesting, when you put little plants in the hothouse and you leave them there, the Sun will burn them up when they are still too small. To expose yourself, to really wish that God will see you and that the veil which now hides you from God will be lifted by Him, so that you will not lift it prematurely but that when it is lifted, that then you are there. Before it is lifted, you will be in fear and trembling, not knowing what might happen. When it is lifted, you will be grateful to die.

So, I hope to see you next week.

[pause]

So, we'll have a little coffee, can we? Those who - Huh? Is there enough? Yea? Is there enough coffee?

But when you do, don't for heaven sake, dissipate. Drink some coffee, it's all right.

Don't talk too much. We always talk. I would advise you, nothing is more important in one's life than what we've talked about. Nothing. Nothing in this whole world is important compared to the possibility of growth. So don't lose it.

Goodnight.